

## Problems due to the Difference in Communication Style between Japanese and Americans.

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### Introduction

There are many crosscultural studies to discuss dissimilarities, or similarities to some extent, between different cultures. In various disciplines such as anthropology, sociology, psychology and so forth, the difference between Japanese and Americans have been one of the subjects of great interest. Even in the field of business administration, it is recently well known that a number of crosscultural studies have been made to detect the difference between Japanese managerial styles and American ones. However, it cannot be denied that most of these crosscultural studies are undertaken in a comparative manner. People tend to make discussions in the way that Japanese are such and such in contrast with Americans or vice versa. Therefore, a question still remains. That is what would happen in the interaction between the people who have the difference detected by these crosscultural studies. To answer this question requires studying inter-cultural encounters.

The purpose of this paper is to discuss the communication style in actual situations from an inter-cultural point of view. The communication style of a culture is the normative standards that regulate human interaction. When two people communicate within a given culture, within Japan or within the United States, they are communicating according to the same set of rules and styles. Therefore, people who have different cultural backgrounds are supposed to have different communication styles and so, supposed to have miscommunication and misunderstandings when they have interactions.

Such would be the case when Japanese and Americans communicate each other.

There are two objectives in this paper. The first one is to see how the difference in communication style generally considered to exist between Japanese and Americans, reveals itself in actual situations. The second one is to identify what kind of miscommunication, and to what extent, is caused by the difference in real interactions. To narrow the field, this paper will focus on the difference and the miscommunication perceived by Japanese through their communication with Americans. The first part of this paper is a brief presentation of a general view on how communication styles differ between Japanese and Americans, as a premise of the study. The second part is an explanation of the approach with actual examples of face to face interactions and of its processing. The third part is an analysis of the cases with reference to the general view presented in the first part. Finally, an overall opinion will be presented.

## I. General view

The communication style of Japanese and that of Americans is a very broad and elusive subject to mention. To meet the objectives of this work requires narrowing focus and some simplification. One feature, which shows great contrast between the two communication styles, will be chosen as a premise to see the difference and its effect on the encounters.

One feature of the Japanese communication style is considered to be its indirectness and implicitness. Kunihiro (1976) demonstrates in his study that Japanese frequently communicate with each other without using direct expressions. Through indirect and implicit expressions, they convey their intention or feeling to others. Furthermore, without medium of language they pick up or intuit what another person thinks and feels. This is explained somewhat by “the fact that Japanese have kept high homogeneity in an isolated island over 1400 years

and the members share a great many aspects of their daily life and consciousness. This makes for good interpersonal understanding that does not require direct expressions for communication.” (Morsbach, 1973, P. 240)

Direct and explicit expressions are negatively valued in many phases of communicative behavior in Japan. Because Japanese are more socially oriented and view society in terms of mutual dependence, expressing individual feeling or opinion directly is to be avoided. Keeping the ambiguity is necessary to avoid conflict among people who appreciate the harmony. Therefore, one's true feelings and desires can more easily and comfortably be communicated in implicit ways and even without words in some social situations. Moreover, according to Naotsuka's study (1978, p. 178), because the Japanese have the aesthetic sense that simplicity is valued more highly than elaborated decoration, simplicity of expression (non-verbal or obliquely suggestive) is more highly valued than elaborately reasoned explanations. What is implied in what is left unsaid is just as important as what is said. Therefore, a good communicator in Japanese view must catch on quickly to another's meaning or desires before they are made clear and certainly before being conveyed.

In contrast, Americans communicate directly and explicitly. This communication style is demonstrated in the study of Ramsey and Birk (1980) as is essential in a nation which is made up of ethnically diverse people who must work and live together. The premise that the people to communicate with have different values, beliefs and assumptions requires direct and explicit style to communicate. Moreover, as Americans find self identity in being separate and unique from others, differences between self and others are emphasized. Primers for effective communication warn against making assumptions about others' needs or wants and stress "speak for yourself" (1980, p. 244). Hinting or being suggestive is regarded as a time-waster and only things which are clearly communicated in words are

trustworthy in American society.

## II. Approach

There will no doubt be miscommunication or problems in communication when Japanese, who are used to the communication in indirect and nonverbal ways, and Americans who are used to the direct and verbal ways, have face to face interactions. However, such problems in communication might be perceived differently according to the person and the situation. Something which seems to be miscommunication for a Japanese might not be noticed by an American. The interactions between Japanese and Americans may have different problems depending on where and when it takes place-i.e. in Japan, in the United States or in a place where both communication styles are equally prevailing. These affecting elements should be considered in the analysis of the influence on actual interactions caused by the difference in communication style.

This paper will focus on some problems in interactions caused by the difference in communication style, among the Japanese who stay in the United States. The examples collected here are the cases where the Japanese have perceived them in the situation where the American communication style is prevailing.

The first preliminary examples were collected by interviews. The subjects were 17 Japanese residents at Stanford University in California for periods ranging from 3 months to 5 years, of whom 9 were female and 8 were male. Interviews were held in the following way. First, the interviewer informed them of the purpose of the interview and explained the general view of the difference in communication style between Japanese and Americans. Then they were asked if they had perceived the difference through their experiences in the United States and if so, asked to explain the particular cases of their personal experiences of problems in communication with an American (or Americans) which seemed to be caused by the difference in communi-

cation style. It was emphasized that the examples of face to face interactions in their daily life were appreciated, even though the miscommunication seemed to be trivial one, and that their feelings and impressions in the situation should be included in their explanation.

Sixteen subjects answered that they had somewhat perceived the difference in communication style. Only one subject (Male, 27, student) answered negatively because many of the Americans whom he knew caught on more quickly to his meaning (*zutto sasshi ga yoi*) than ordinary Japanese. Then 43 examples were collected.

The final cases for analysis were selected by a questionnaire type of study. Summarized situational explanations of the 43 cases were made in Japanese as questionnaires. The subjects were 40 Japanese, mostly living in California and some in Michigan, Minnesota, Montana and New York. 60% of them were female and 40% were male. 80% of them belong to the age group of 25 ~ 35. The subjects were asked to read through the cases and to circle the cases which they thought they had met the similar situation to, or the cases which seemed quite possible to occur to them with their previous experiences. The examples which seemed to be peculiar cases were asked to cross off. Then, the examples which were accepted by more than 80% of the subjects were selected for analysis, being considered to have some generality. 28 examples were collected and all of them are numbered and placed in the appendix. Among them, 25 examples are the cases where the subject was a participant in an interpersonal communication and 3 examples are an observation of the difference. Of the 25 examples, where the Japanese experienced miscommunication or problems in communication, 13 examples (Example 1 ~ 13) are of cases where the Japanese is in a position of sender of a message, and 12 examples (Example 14 ~ 25) are of cases where the Japanese is in a position of receiver of a message in a communicative reciprocity. In each group, the cases were subgrouped according to the shared segment of com-

municative behavior and analyzed.

### III. Analysis and Discussion

#### 1. The cases of a sender

In the cases of the Japanese as a sender (Example 1 ~ 13), a common pattern of communication problems is that the Japanese expects a receiver (an American) to catch his or her true message expressed indirectly or nonverbally, but finds it is not received. This pattern and the feelings that the Japanese perceive due to this communication problem are slightly different in actual situations depending on the facet of communicative behavior that fits such criteria as requests, refusals, compliments, greetings and criticism.

There are 6 cases (Example 1 ~ 6) of requests. In these cases, miscommunication is the clearest because the actual action (or refraining from taking action) that the Japanese (sender) expected is not done. In all cases, the sender himself found that his message was not received, nor was it received correctly. At first, this communication problem causes feelings of surprise, disappointment, and anger toward the receiver. However, afterwards, they come to feel it was their fault and they should have expressed their request directly and clearly in the United States because they find their requests are easily accepted when it is explained logically and the request is a reasonable one. Namely, for the Japanese (sender), the communication problem in requests is physically severe, in the sense that it brings about direct and practical results, but mentally it is not very damaging, in the sense that the direct way of making requests is rather easily acceptable to them.

Example 1. (Male, 27, student, 1 year.)

“In my first class (at an American university), I felt so helpless that I told to my classmates ‘I am a new student just arrived from Japan.’ expecting some of them to help me, for instance to show me their notes. But nobody helped me. Later I found it’s easy. If I just ask them ‘Please

show me today's notes. ', they show them to me without any difficulties."

Three examples (Example 7 ~ 9) are of refusals. Most Japanese do not like to say "No." directly. Instead, "they hint at negative feelings or opinions and expect others to perceive their meaning" (Naotsuka, 1978, p. 81). Therefore, the common pattern of miscommunication also can be seen in the interactions between the Japanese (sender) and the Americans, where the Japanese feel disappointed to find their message was not received. Moreover, another feature can be seen in the two examples (Example 7 & 8) of refusals, where there is another sender who expresses his refusal directly. In the case where there is an American who says "No," to the person to whom the Japanese cannot say "No," directly, the Japanese feel that it is his disadvantage that he cannot express his refusal explicitly in a place where direct communication style is prevailing.

Example. 7 (Female, 28, librarian, 3 years)

"In the library where I work, the loan desk is closed at 5 o'clock, but many people come to take out books just after 5 o'clock. I show a little bit hesitation (*chotto iyana kao o shite miseru*) but cannot say 'No,' but my fellow worker (American) says 'No,' when we are asked if they can take books out. So only I became busy after five. Even though I know it, it's very difficult for me to say 'No,'.

There are two cases (Example 10 & 11) of compliments. In these cases the Japanese were unconscious of the problems which occurred in the communication with the Americans, because they did not receive a clear reaction from the receiver at that time. Both of the Japanese in these examples realized that their way of expressing compliments were not enough to make Americans understand their positive feelings, when it was pointed to them afterwards. However, Japanese still feel a hesitation to express their compliments with direct words repeatedly, even though they find that their expression such as eating all dishes served with great enjoyment (*oishi sou ni*

taberu) (Example 10) was not perceived as a good compliment. Repeated compliments with direct verbal expressions sound to them too plain (akarasama) and forced (shirajirashii). This must be related to the Japanese aesthetic sense, so changing to the direct communication style is hard for them to accept here.

Example 10 (Male, student, 28, 2 years)

"After about 7 months since I started to live with an American roommate, he advised me that I am not so different from Americans except only one point. He said that I had not said something like 'This is delicious. ' or 'This tastes great ! ' when we had the dinner which he prepared and that made him feel bad."

One example is a case of greetings (Example 12). This case also reveals the common pattern of miscommunication in which the meaning the Japanese (sender) conveyed indirectly was not perceived by the American (receiver). However, a salient point here is that even though the Japanese says clearly "Thank you for the dinner last Sunday," instead of saying ambiguously, "Thank you for the other day," (Translation of "Konoaida wa doumo."), her true meaning can not be perceived by the American. What she wants to express in this case is not thanks only for a specific and limited favor, but the whole friendship in general. This kind of expression comes from Japanese greetings (aisatsu), which reflect basic Japanese concepts and values, such as mutual-dependence, self-deprecation. Therefore, when a Japanese finds her indirect expression as Aisatsu is not accepted, she feels that she loses something lubricant to enter into social interactions with Americans.

Example 12 (Female, housewife, 27, 1 year)

"I frequently say 'Thank you for the other day,' to my American friends as I say 'Konoaida wa doumo,' in Japan. But I felt something strange with their reactions (Nani ka pin to konakatta). So, I asked my English conversation teacher (American) about that. She pointed out that I



should say it clarifying the object such as 'Thank you for the dinner last Sunday,'."

There is only one case of criticism (Example 13). However, the researches of different communication styles in criticism (Nomura and Barnlund, 1982 and Naotsuka 1978.), show that Japanese send critical messages passively, and Americans send it in an active form. Japanese attempt not to show their dissatisfaction directly, but instead express it nonverbally and ambiguously, expecting another to perceive it and to change his conduct. Therefore, the common pattern of suggestively expressed criticism which cannot be caught by Americans, occurs here. Moreover, this particular example shows another feature of miscommunication. The reason why the sender (Japanese) did not express his criticism directly was that he did not want to hurt the American's feeling. To keep good relationship with the American, the Japanese avoided showing his criticism or dissatisfaction directly. However, he found that his positive meaning was not conveyed to the American (receiver) but negatively perceived. He was shocked and felt the difficulties in the relationship with the American.

Example 13 (Male, student, 28, 2 years)

I thought I had kept good relationship with my roommate (American) so I was very shocked when it was pointed out by him that I had not talked back to him at the time he criticized me. He has felt I bear him ill will over that matter for a long time. It seems to him that even though I have complaints to him I never say them. I should criticize him directly. We should talk openly."

## 2. The cases of a receiver

In the examples of Japanese as a receiver of a message (Example 14 ~ 25), there are two common patterns of communication problems. The first one is that when a Japanese receives a directly expressed message, he is shocked because he did not expect it to be said in such

a direct form. The extent of shock ranges from “just surprised” (Example 24) to “really hurt and doubt the character of the speaker (jinkaku o utagatta)” (Example 23). This could be regarded as a sort of miscommunication in the sense that a sender (American) ’s way of expression is unintentionally valued negatively by a receiver (Japanese). The second pattern is that a Japanese (receiver) catches the message that an American (supposed sender) did not send. Japanese are accustomed to intuiting another’s intention and are always sensitive to another’s nonverbal expressions. Therefore, when Japanese use their way in the place where hinting is not common, they sometimes make mistakes. These common patterns are discussed according to following segments of communicative behavior : requests, criticism, and statement of personal opinion.

There are five examples (Example 14 ~ 18) of requests. In two examples (Example 14 & 15), the first common pattern can be seen. When a Japanese hears an American’s direct request, he is shocked, because he did not expect to be asked in such direct form. Their feeling here is “He is too direct,” and “He could have asked in a different way.” Three examples (Example 16 ~ 18) of requests reveal the second common pattern of miscommunication. In these cases, even though the American did not make a request, the Japanese had thought that the American had sent a message of request to him and reacted to the supposed message. This miscommunication is clear in the sense that this brings about the outcome of an action which the (supposed) sender did not expect to take place. This does not cause severe problems in the interaction when his reaction is positively valued (Example 16). However, Americans sometimes value negatively doing something without being asked (Example 17 & 18).

Example 18 (Female, housewife, 25, 3 months. )

“ One day, we invited American guests for dinner. During the dinner, I found the wine glass of one guest became empty. He seemed to be absorbed in the conversation but I found he moved his glass a little bit,

So, I poured wine into his glass. He was surprised and I realized he did not want another glass actually."

Four examples are cases of criticism (Example 19 ~ 22). The first common pattern of communication problems can be seen in the way that Japanese are shocked to hear complaints or dissatisfactions directly expressed to them, because they are not used to that. Even though Japanese understand that an American's criticism is reasonable and accept it, they feel the American's way of criticism is impolite and rude. Moreover, in the Japanese view, direct criticism should be avoided to keep good relationship with a person, so the Japanese may be lead to suppose that the American does not care about their relationship.

Example 19 (Female, housewife, 27, 1 year.)

" On the day we moved in this apartment, I used a vacuum cleaner a little late in the evening. The person who lives in the room just under our room knocked on our door and said something like 'It is noisy. Because I am studying now, could you stop using vacuum cleaner?'. Since then , I am afraid of meeting him (Kao o awaweru noga iyadawa)."

Three examples (Example 23 ~ 25) are brought together broadly as the cases of statement of personal opinion. In these cases, Japanese (receiver) are shocked to hear directly and clearly expressed statement of personal choice (Example 24) or taste (Example 23), and self-conceit (Example 25). Sometimes Japanese consider the American's direct expression of self as childish conduct, because in the Japanese view, a matured person who lives in the society should always speak in self-deprecatory terms. This problem in communication is related to the difference of values between Japanese and Americans. Japanese value self-deprecation because, since one is always seen not as alone but as a part of supporting group, one should not try to stand out (show off). Americans, on the other hand, value self assertion because, since group activity is seen in

terms of the independent efforts of individuals, it is important for each individual to show explicitly who he is and what he can do.

Example 23 (Female, 31, instructor, 5 years. )

“ I was sent rice crackers from Japan and I showed them to my peers (Americans) with enjoyment. One of them asked me ‘What’s that ?’, so I explained that those are Japanese traditional crackers and gave one slice to her. After one bite, she said to me ‘I don’t like it. ’.”

### 3. The cases of observation

Among the examples of observation of the difference in communication style (Example 26 ~ 28), one example contains the interaction between Japanese and Americans.

Example 26 (Female, 34, socialworker 7 years. )

“ Japanese senior people do not come to consult with me about their problems even though they are in very serious condition. They don’t like to talk about their personal matters explicitly (*akarasamani*). So, I have to be watchful about them (*Ki o kubatte inakute wa naranai*). It’s hard. In contrast, American senior people come easily to ask me advice and talk about their problems frankly and explicitly, so it’s easy to manage their problems.”

This example can be generalized by the study of Barnlund (1975), which shows that among Japanese, there is substantially less verbal self disclosure, while among Americans, substantially greater verbal self disclosure on all topics and with all persons. Therefore , in the interaction with Americans, Japanese feel the difficulties and hardness in expressing themselves openly and explicitly, although they find Americans are frank and it makes it easier to keep good relationship with them.

## IV. Concluding Remarks

The analysis of particular cases have some limits to generalization. The findings in each segment of communicative behavior discussed in

the present paper need further study in the respective field with more detailed data. However, the findings in the present study will still give some implications about the communication problems caused by the difference in communication style in the actual interactions between Japanese and Americans.

The miscommunication caused by the difference in communication style was seen in the actual interactions in the manner that the message expressed indirectly or implicitly by Japanese cannot be received by the Americans who are used to the direct and explicit communication style, and, in reverse, that Japanese catch the message which Americans did not intend to send, making assumptions based on their own communication style. These types of miscommunication are brought to the surface of the interactions. As seen in the cases of requests, refusals or criticism, the expected action does not take place, or unexpected conduct occurs because of the miscommunication. Therefore, with the visible outcomes, the miscommunication and the communication style difference existing behind, can be rather easily perceived and understood. In this case, the Japanese have less hesitation or difficulties to acknowledge the difference and to switch or adjust their communication style to the others.

In most cases, however, the miscommunication is hidden under the surface of the interactions without bringing about certain action. As seen in the case of compliments or greetings, the Japanese tend to be unconscious of the fact that their message is not communicated as they intended or expected. To be more complicated, the covert message or the true meaning of the message cannot be decoded sometimes, as seen in the case of greetings or criticism, even though the overt messages are well-communicated. In the situation of criticism, for example, the true reason why the Japanese refrain from criticizing a person in the direct style, that is to keep good relationship with the person, sometimes cannot be easily understood by the

Americans who feel direct or frank criticism does not deteriorate personal relationship. In these cases, the difference in communication style is deeply related to the difference in value system between Japanese and Americans. It indicates that Japanese and Americans unconsciously have more miscommunication in the deeper level and, because they are unconscious of it, the miscommunication contains the danger to be more serious.

In the feeling level, another aspect of communication problems can be seen, in the sense that the difference in communication style causes negative feelings which are not expected. In the collected cases, the feeling that comes first to the Japanese when they encounter the different communication style, is surprise or rather shock. The feeling of disappointment or the sense of loss are accompanied when they find that their message is not received. Moreover, the feeling changes into the negative attribution toward the directness. Some cases show that the people ascribe impoliteness, rudeness, and childishness to the direct communication style and, in its turn, consider negatively the person who uses the different style, and even the relationship with the person. In some cases such as the refusal situations, it was also found that the Japanese feel it is their disadvantage not to be able to use the direct style where the direct style is prevailing.

The present study demonstrates some difficulties in switching the communication style that people originally have, at the same time when they switch the language, to communicate with the people who have different communication style. Although this study is limited within Japanese, it is no wonder that Americans also perceive miscommunication with Japanese which Japanese are not aware of. It is very dangerous because the miscommunication leads to the negative feelings toward the other and it frequently occurs in the unconscious level. It could be an obstacle for the effective synergy between Japanese and Americans, when the daily miscommunication are ac-

cumulated even though the each miscommunication seems very trivial.

In order to cope with the problems in intercultural encounters caused by the different communication styles, and to have effective intercultural communication, several points are to be considered. First of all, we should know the existence of the difference and acknowledge it. Then, we should be nonjudgemental toward the different style. When we encounter the difference, we should not attribute negative quality to it basing on the values fostered in our own cultural background. Moreover, we should be tolerant enough to accept the difference and flexible enough to switch our communication style according to the situation. The nonjudgemental attitude and the flexibility could contribute to the effective intercultural communication and synergy between Japanese and Americans.

## APPENDIX

Example 1. p. 114

Example 2. (Female, student, 25, 1 year)

“When I got the top score in my class in the exam, I was so pleased that I wanted to let my class mates know that. So, I asked my class mate next to me her score, expecting that she catches on that I wanted to tell my score and ask it. But she just let me know her score and didn’t ask me about mine.”

Example 3. (Female, librarian, 28, 3 years)

“When I feel tired mentally and would like everyone to let me alone, I keep silent and maybe look little bit displeased (Fukigensou). Usually Japanese catch on and let me alone. But my husband (American) asks me persistently ‘What’s the matter with you ?’. So, I at last cry ‘Let me alone.’”

**Example 4.** (Male, student, 28, 3 months)

“When my car was broken on the road, I called AAA, and asked a mechanic to tow my car to his garage. I explained how my car stopped and left a key with him. So I supposed it’s a matter of course

that he would check and repair my car. Two days later, I found he had done nothing. He said that he didn't do that because he was not asked to do so."

Example 5. (Male, student, 30, 2 years)

"When I got sick and stayed in bed, I expected my room mate to take care of me, such as bringing something to drink to the bed. But he did nothing for me but asked me what I wanted him to do for me. I found unless I ask him with words, nothing would be done."

Example 6. (Female, instructor, 31, 5 years)

"When I was chatting with two of my peers (Americans) in the office, we became hungry, so we ordered pizzas. When the pizzas arrived I paid for them on behalf of three. I supposed, of course, we go 'Dutch' and waited for them to ask me how much they were. But there was no indication of that even after eating. Maybe they could notice I fidgeted (sowa sowa suru), but they didn't pay. It's shame for Japanese to ask to pay such and such amount of money, so I couldn't ask them."

Example 7. p. 115

Example 8. (Female, student, 25, 1 year)

"When each student chose a topic of presentation in the class, good ones were taken rapidly and I was behind. Only two topics which I would not like to do were left. When the professor asked me if I could do the presentation on one of the topics, I hesitated to answer 'yes' but I could not say 'NO!' So it was decided that I would do that. Another American student, when asked to do one of the remaining topics, said 'No.' and it was decided she would share one interesting topic with another student. I regretted that I didn't say 'No.'"

Example 9. (Female, student, 25, 1 year)

"When a friend of mine (American) asked me to go out on a weekend, I did not like to go out with him, so I answered that I would like to but I have something to do. But he asked me 'When will it be



finished ?'.

Example 10.    p. 116

Example 11.    (Female, instructor, 31, 5 years)

“ One day a close friend of mine (American) pointed out to me that I did not speak well of a person much. I was shocked because I had supposed that everyone knows I feel well of a person even though I do not speak very highly of him as Americans do, such as ‘ Oh !. It’s great, super’ or something. ”

Example 12.    p. 116

Example 13.    p. 117

Example 14.    (Female, housewife, 27, 1 year)

“ When my husband and I made invitation to an American couple for dinner on a week-end, they said ‘ please change the date to one of the week-days because we work in the place close to your house during week-days.’ ”

Example 15.    (Female, student , 29, 2 years)

“ My apartment is very close to tennis court. A friend of mine (American) called me and asked me to sign up the court for her at 5. Signing up itself is not hard work. But I felt bad with her way of asking. ”

Example 16.    (Female, student, 29, 2 year)

“One evening, my room mate asked me to lend her a book. I brought the book to her room and found she would read it on the sofa. So I brought a floor lamp close to the sofa. She was surprised and thanked me. ”

Example 17.    (Female, librarian, 28, 3 years)

“ I was invited to the house of my husband’s parents (Americans). When my mother started cleaning table after dinner, I felt she asked me to help her, so I brought dishes to the kitchen and washed them. One day she confessed to me that had annoyed her. ”

Example 18.    p. 118

Example 19.    p. 119

Example 20. (Male, student, 30, 2 years)

“When I parked my car in a different place, I found a note on my car window later that said ‘ This is my parking space. Because I don’t like to get a ticket by parking in wrong place, if you do not remove the car within 30 minutes, I will call the police.’.”

Example 21. (Female, student, 29, 2 years)

“ When I was typing in the evening, my landlady came up and said ‘I really understand but your typing is noisy. Because I go to bed, please do not type after 10 o’clock.’ ”

Example 22. (Female, librarian, 28, 3 years)

“ When I was invited to the wedding ceremony of an American friend of mine, we were excited at the party after the ceremony which was held in the garden of the groom’s house. The groom’s mother came out and said ‘My husband is tired and sleeping already. Why don’t you be quiet. ’ The other Americans did not seem to be surprised at this, but I was shocked.”

Example 23. p. 120

Example 24. (Female, housewife, 25, 3 months)

“ At the first time I served tea to an American guest, I strained a little bit. I tried not to say ‘This is not good tea (Socha desu ga ) ’ and asked ‘Would you like tea or coffee ?’ I know it’s natural but I was still shocked to hear ‘I’d like tea.’. Maybe I expected somewhat the Japanese answer ‘Whichever.’ (Dochira demo kekko desu ). ”

Example 25. (Male, physician, 35, 3 years)

“ When my peer ( American) introduced his wife to me, he said ‘ She is beautiful, isn’t she ?’.”

Example 26. p. 120

Example 27. (Male, physician, 35, 3 years)

“American physician explains the result of diagnosis to the patient very clearly, such as the percentage of recovery by a medical treatment and the period where he has to stay at hospital. Even they tell to the patients how long they can live. In contrast, Japanese physi-

